

A

# REVIEW

## OF THE

# STATE

## OF THE

# BRITISH NATION.

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Thursday, April 3. 1707.

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**T**HE last was an Introduction to the long propos'd Essay, I have told you of in former Papers—— I hope, the Friends of Peace at *Coventry* will not take me as some formerly did, when I urg'd them to be content, that therefore it imply'd in general they were discontent.

I have no Charge on any in *Coventry* for the least Dis-respect in their Behaviour, but still the Caution is a thousand Ways useful, both to them and other more remote Instances in *England*; who may fit the Coat better than they, and are welcome to wear it, in which Sense they please.

The Sum of the Matter is to move the whole Kingdom to practise that Moderation, by which the Blessings, we enjoy, are convey'd; I would have no calling for Fire from Heaven, but for Mercy to the worst Enemies we have—— Truth, Liberty and

Justice have obtain'd the Victory over the publick Enemies; I am pressing to use it like a Victory of Truth, like a Conquest of Justice, not of Power; let the QUEEN's Character be upon you all!

*She fights to save; and conquers to set free.*

Now ill Nature comes in upon my Writing this, with some weighty Objections: What, are we bound to sit still, and look on them as our Friends, that have so often push'd at our Ruin, and had so near affected it? Is it a Crime now and then to be merry with them? Where's the Pleasure of our Victory? Where's the Reward of our long Struggle, if we can't laugh a little? You are for running things too high, and preaching more Reconciliation than they will accept of, or than we can exercise; they would not have us'd us so.

Well.

Well, Gentlemen, and for that very Reason, methinks you should use them better; that these *Coals of Fire* being heap'd upon them, they might see their own Folly by the Light of them. —

Besides, what have we been struggling for all this while, *not for Victory*, but for Peace; not to insult our Neighbours Folly, but to live quiet, free, and uninterrupted in the Exercise of our Religion and Callings, and in the Enjoyment of our Families and Fortunes?

If the End be obtain'd, *what would you have more?* To make a Trophy of your Success, is to keep the Feud still alive; 'tis to maintain the Resentment in your Opposers, and so only raking the Ashes over the Embers of the Quarrel, the Fire is preserv'd, and will break out again; this is certainly the worst Policy in the World for you, keep the Enemy, tho' you have reduc'd their Power, and the only Remain is to have them find a new Occasion.

All wise Princes, when they have reduc'd a Province or Country to their Obedience, study next to keep it so; and one of the first Steps to that is, to make the People easie, and let them live gently under their new Masters, that they may not be inclin'd to revolt.

If you would have *High-Flying* Principles dye off from the Stage, if you would have the very Party dwindle away into nothing, as you see they are a going, make them easie, let them see their Fears were vain, *tho' I confess, I believe they knew before, and only feign'd them*: But let their Children feel it too, show them the Vanity and Fruitfulness of their Attempts to embarras and involve their Native Country; how impossible it is to make this People mad any more, and that they do but waste their Strength, and consequently their Time, in struggling against the whole Stream of the Nation. //

Show them a happy Calm, a Sun-shine of

Liberty, and tempt them to Peace by the Native Beauty of it; never fear it, if they won't be good natur'd enough and wise enough to listen to it, *their Posterity will*; Their Children will forget the Feud, and the Pleasures of Peace will prevail upon Nature; all the Engagement of Party and Hopes of Spoil are excentrick and foreign; natural Principles will guide to Love Peace, with Liberty and with Truth; as it has got the Victory now, so 'twill always get the Victory; and tho' Confusions may prevail for a Season, or a Circumstance, or by the Help of a Faction or a Party, and to serve private Ends; yet these, like Diseases in the Body, may put Nature in some Disorder, but when the Malignity is spent, the Health returning restores the former Equality, and all's reduc'd to Calmness and Temper by the common Course of Nature.

Thus the Waters of the Sea are most furious and terrible when moved and driven by fierce and violent Winds; but when the aggressing Tempest ceases, the Water returns by its own Native Gravity, to Calmness and a smooth beautiful Surface.

The Application is short. Furious Men sorted into Parties, to carry on mischievous Designs, have embroil'd us——GOD be prais'd, they are restrain'd from the Evil, their Power is suppress'd, the Nations are united, the Protestant Succession is secur'd, the Interest of Liberty is establish'd and fortify'd, and 'tis no more in their Power to hurt us. What remains——*Let 'em alone*, as their Hopes die, so will their Party die, their Cause will sink with their Courage, they will learn with cunning Players to throw up a lost Game, they'll give over the fruitless Attempt; Nature will bring them to their Sences, and in a little time we shall be all Brethren again; a thing honest and wise Men would be glad to see, that they cannot remain so any longer, than they both wish and endeavour it.



## MISCELLANEA.

I Have dwelt long on the Subject of the Poor, their Employment, Settlement and Regulation; I have differ'd in my Opinion, from what the great Men of Contrivance in this Matter have push'd at, and have given my Reasons, which I doubt not, will weigh with some of those Honourable Persons, who are yet to debate this Matter, and at whose Bar the Prosperity of *England* seems to be brought to a Trial; and I have repeated these Endeavours to save, if possible, our Trade and Manufactures from any precipitant Revolution, which may at once destroy them.

It remains now, according to my first Proposal, to consider, from whence proceeds the Poverty of our People. What Accident, what Decay of Trade, what Want of Employment, what Revolution of Circumstances makes our People poor, and consequently burthen some! Our Laws deficient, and the Grievance so great, so as the making other Laws seem necessary, in order to apply a Remedy to this growing Disease.

The general Poverty of this Nation consists of two Kinds, and among two Sorts of People.

1. The Poverty of Disaster, and this falls chiefly on the middling Sorts of People, who have been Trading-Men, but by Misfortune or Mismanagement, or both, fall from flourishing Fortunes into Debt, Bankruptcy, Jails, Distress, and all Sorts of Misery.

2. The Poverty of Inheritance, I call it so for Want of a better Epithet, I mean the People born to Labour, that work for Bread, and depend upon either Labour or Charity for Subsistence.

I shall speak at large to both these, and perhaps make it appear, that we are under some general Mistakes in the Management of both.

As to the Disasters of Tradesmen and Gentlemen, who fall into Misery and Poverty as before, I think it may be divided into two Heads.

1. The honest, industrious, but unhappy Person, who falls into Decay by Losses, Want of Trade, Want of Judgment, by Casualty, or any other Method that does not affect his Morals.

2. The designing Knave, who finding himself declining in Circumstances, takes wicked Advantages to defraud and abuse his Creditors, and willingly contrives to enrich himself at their Loss.

I say of both these, the general Condition is vastly wide of the design'd End; and I believe, the *English* Laws are in nothing more unjust, unequal and ill pointed, than in the Management of both these. And because this seems a Charge on the publick, I shall endeavour to state it as clear as I can; first showing the Mistake, and secondly how it happens that we run into it. Whether or no I shall be able to be so clear in proposing the Remedy, I cannot tell, but I'll offer my Opinion, give my Reasons, and leave others to judge.

1. The great and perhaps the only Mistake in our managing these two Sorts of *Miserables*, I have mention'd, lies in this that our Laws make no Distinction betwixt the honest Man and the Knave.

2. In Murthers, there is always a Capital Distinction between the malicious, premeditated Murderer, and the inadvertant, unthinking, rash or hasty Manlayer. Nay, tho' that Passion or Fury be in it self abominable, which leads Men, Hand over Head, as we call it, into Blood; yet such are spared as to Life, and punish'd in a milder Manner. The wilful, designing, fraudulent Bankrupt is a *Trading Murderer*, his bloody Mind is premeditating the Fraud, and he goes into it with a cool Head, tho' a wicked Heart; of him it may very well be said, when he is indicted, *as indeed I think he ought to be, That he did it, not having the Fear of GOD before his Eyes, but being mov'd by the Instigation of the Devil.*

These

These are Pyrates on Shoar, and merit equally the Gallows with those at Sea ; no honest Man can plead for them, no wise Man desires they should have any Favour, 'tis the Wisdom of a Government to pursue them to the utmost — But all the Art lies how to distinguish them ; of which in its Course.

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